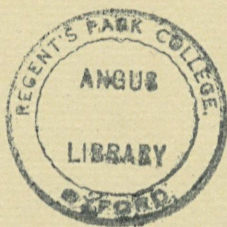
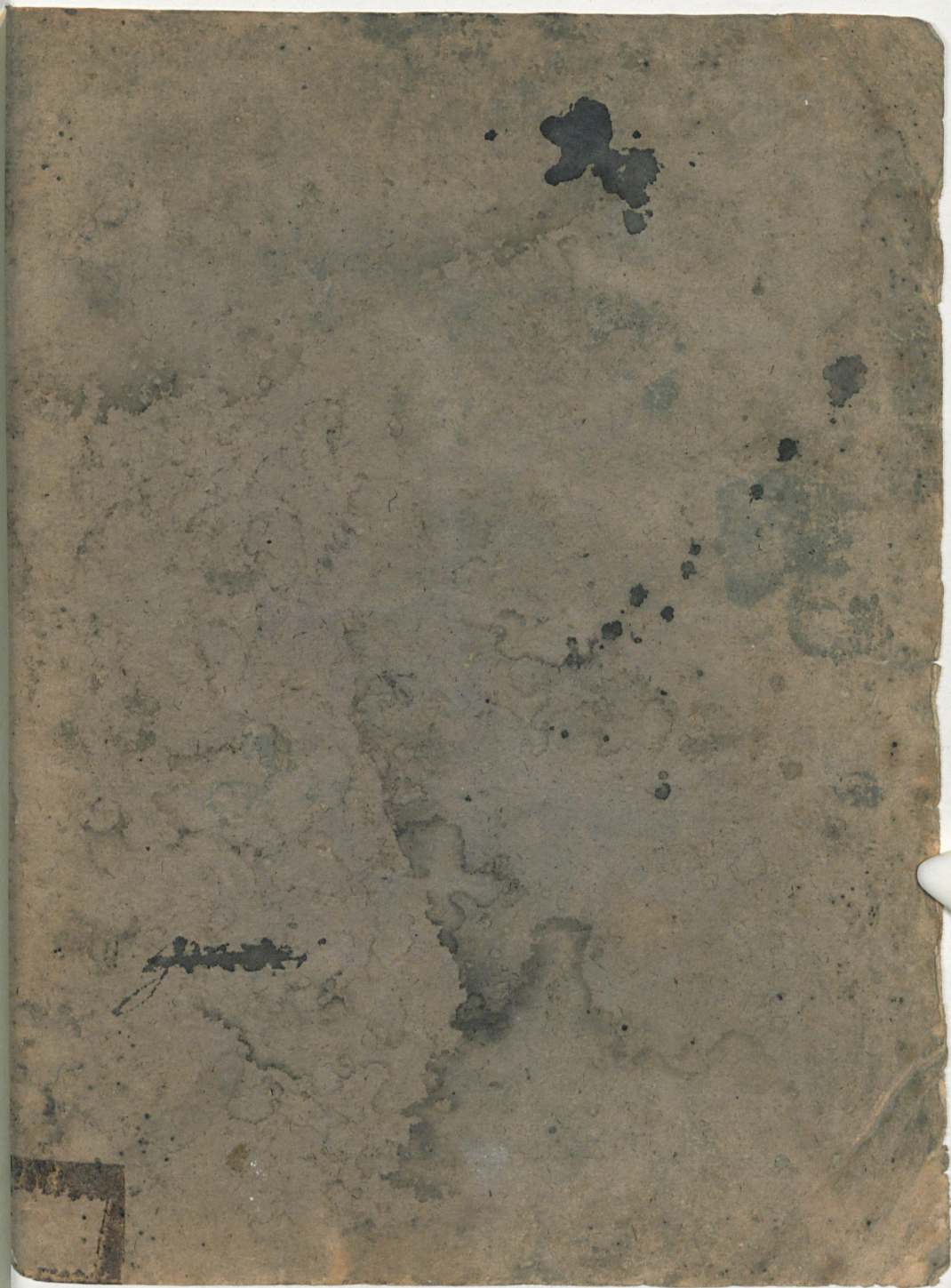


36. J. A. d. 16.





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Her Book october ye 1737
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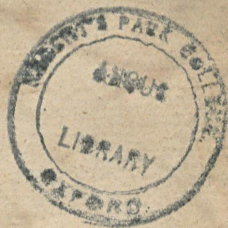
Mary Burch Born July

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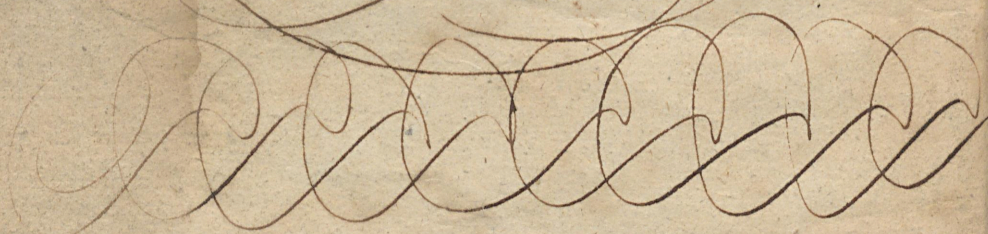
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Voice from the Prison,
OR,
MEDITATIONS
ON

Revelations III. XI.

*otherwise called by
the name of the Apocrite.*

TENDING

To the ESTABLISHMENT
OF

Gods Little Flock,

IN

An Hour of Temptation.

By Hercules Collins, Prisoner in Newgate.

*It is a good thing that the Heart be Established with Grace,
Heb. 13. 9.*

*Gratia Necessaria est, siue cum Conuertuntur; siue cum Pra-
liantur, siue cum Coronantur. August.*

*Through much Tribulation we must Enter into the Kingdom
of God, Acts 14. 22.*

LONDON:

Printed by George Larkin, for the Author.

1684.



To the Church of God, formerly Meeting in
Old-Gravel-Line Wapping, and all who were Stran-
 gers and Forreigners, but now Fellow Citizens with
 the Saints, and of the Household of God.

Revel. 3. 11.

*Bekold, I come quickly; hold that fast which thou hast,
 let no man take thy Crown.*

Dearly Beloved,

FOrasmuch as I am at present depriv'd by my
 Bonds, of the Liberty of Preaching; I bless
 God I have the Advantage of Printing, being
 ready to serve the Interest of Christ in all Con-
 ditions to my poor Ability; and doubt not, but God
 and his Interest are Served by my Confinement, as by
 Liberty: and am not without hopes that I shall preach
 as loudly, and as effectually by Imprisonment for
 Christ, as ever I did at Liberty; that all those who
 observe Gods Providential Dealings, will be able to
 say with me hereafter, as Holy *Paul* once said in his
 Bonds at *Rome*; What hath befallen me, hath tended
 to the furtherance of the Gospel: for as Actions are
 more Influential then words, and more Demonstra-
 tive of the Truth and Reality of a Person or Cause;
 as a man shall be better believed for his good works,
 then good words; so if we would Manifest our
 Integrity under a Profession, nothing will do it better
 then your Suffering, rather then Sin, if by God called
 unto it; for, as a Tree is known by his Fruit, so is a
 Christian by a Patient Wearing Christs Cross, this
 will and hath Convinced an Adversary, when a bare
 Profession will not; and though a Man should make a
 great Profession, or preach with great Demonstration

Phil. 1. 12, 14,

Mat. 7. 16.

of Truth, yet an Unsuitable Living, or a Sinful Declining Sufferings, may greatly hinder the Belief of the Truth. This Church of *Philadelphia*, had not only Profess'd Christ in times of Peace, but had held fast his word, and not denyed his Name in a Trying Day, by which She declar'd a little Strength Obtain'd by Grace; and for her Faithfulness had an after Promise from Christ, to be kept in an Hour of great Temptation, for keeping the word of his Patience, which may be so Named for it's Declaration of the Patience of God towards God-Provoking Sinners, or because great Patience is Required of all such as do the will of God Contain'd in his Word, or for that it teacheth Patience far beyond that which any Philosopher ever had, which Consisted only in a strict Improvement of Natural Principles; for by this Grace, this Church had weather'd the Storm, and though she had kept Christs word, and not lost one of his Precepts, yet the Exhortation is continued, Hold fast what thou hast; as thou hast born a Faithful Testimony to my Name, and Truth, do it still, my Motives are greatly Obliging, there is a Crown at last, and it shall be but a little while, and you shall be crowned with this Crown, for behold I come quickly. The Churches Winter is signified by time quickly spent; in one place, God saith, their Tribulation shall last but ten days; elsewhere, Our light Afflictions shall be but for a moment; and for the Churches Encouragement, saith, if there be any moments less then other, then it shall be but for a little moment I will hide my Face from thee, but with Everlasting Kindness will I gather thee. Our Lord speaking of his own Sufferings, saith, These things shall have an End, so shall yours; for, behold I come quickly; in a little time you will all rest from your Labors, and your works will follow you; *For behold I come quickly*

Rev. 2. 10.

2 Cor. 3. 17

Isaiah 54. 7.

Luke 22. 37.

Revel. 14. 13.

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quickly and my Reward is with me to give every man according as his Work shall be ; a little time more may end your Travels in a waste howling Wilderness: who knows but in a few years more, it may be a few Months, a few Weeks, a few Hours, and thou mayest safely Arrive at the Celestial Land ; and if thou shouldst meet with the Swellings of *Jordan* ere thou get there, to try thy Faith, Love and Patience, the same Grace which enabled *David* to Conquer the Bear, the Lyon, the Uncircumcised *Philistine*, and helped thee to Run with Foot-men, and contend with Horses, will help thee in these Swellings, which may be the last, and yet the greatest ; when thou art just Entering the good Land. But without enduring to the End, all your Profession, your many years Prayers, all your Tears will be lost : but if thou dost Ride out this Storm, thou mayst never see another, but look back with Comfort upon it, and be as a cordial to thy Soul as long as thou livest ; but if on the contrary you faint in the day of Adversity, and backslide from God, it may be Wormwood and Gall to thy Conscience all thy time, and take away the Comfort of all thy Enjoyments, and Sting thy Conscience upon a Death-bed, as if thou hadst a Hell within thee before death. *Hold fast what thou hast* ; shouldst thou now turn aside to Crooked Paths, God may set a Mark upon thee, good Churches, and good men also : Moreover, thou mayst never more be called to be a witness for Christ, this Honour God may never offer to thee as long as thou dost live again ; and this Honour have not all the Saints, to be called to bear a Publick Testimony for Christ, some have thought God hath not Lov'd them, because he hath not Exercised them this way, therefore if God do call any forth to be the Lords witnesses, carry it so ye may have the same Character this Church

Chap. 22. 12.

Jer. 12. 15.

Prov. 24. 16.

Church had and so have a right to the same Promise made to her, That because she had kept the words of Gods Patience, he would keep her in the hour of Temptation: therefore, *Hold fast what thou hast*, when Satan would pull thy Souls good from thee; when Relations, Husband, Wife, Children call upon you, and perswade you because of danger to cease from the work of the Lord, then hold fast; when you are Persecuted for my Names sake, and flesh and blood argues strongly, as *Peter* once to Christ, save thy self, then hold fast; if thy wife and children were pulling from thee, how fast wouldst thou hold them? but how much more fast hold should we take when truth is pulled at, a good Conscience, Peace in the inward man pulled at, in such a day we had need have our bow abide in Strength, and the Arms of our hands made strong by the hands of the mighty God of *Jacob*, until the Judge which standeth before the Door, Enter to Condemn the Oppressor, and Relieve the Oppressed; be Patient therefore unto the coming of the Lord, for he that shall come will come, and will not tarry, that so you may not lose the things ye have wrought; for 'tis not that Soul which is barely Tempted, shall have the Crown of Life, but he that endureth Temptation, which endureth the Storm, and keeps from the Shipwreck of Faith and a good Conscience, by the Anchor of Hope; Blessed is this enduring Soul, whatever Vicissitudes and changes come, this Soul changeth not in his Profession, he is the same still in his Judgment, in his Zeal, in his Love and Affection, not like some unconstant ones which like the Weather-cock turns with every Wind of Temptation; but the Established Soul stands fast, when the Rain falls, the Wind blows, the Waves beat, yet he stands, being founded upon the Rock of Ages; this is the Soul Christ will own in the great day

Mat. 5. 10.

Prov. 23. 23.

Gen. 49. 14.

James. 5. 9.

Heb. 10. 37.

2 Epist. John.

James 1. 12.

Heb. 6. 18. 19.

Mat. 7. 24.

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day before his Father and the Holy Angels, and say, These are they which have continued with me in my Temptation; therefore I appoint unto you a Kingdom; therefore, because you owned me in an Evil Day. Luke 22. 29.

These are the Men, Women, People, which spoke of my Testimonies before Kings, and was not ashamed when many Cried, Crucify him and his Cause; these are the Souls which came forth and declared they were on the Lords Side: These are they, Father, whose Love to me many Waters nor Floods could not quench nor drown; these are they that chose me on my own termes, with the Cross as well as the Crown; these have made Choice of me with Reproaches, Imprisonments, with Fines, Confiscation of Goods, Banishment, loss of Limbs, Life, and all, they have born all, indured all for my sake, in the greatest affliction, they kept from wavering, and the more they endured and lost for my sake, the more they loved me; as some Creatures, the more you beat them, the more they will love you; so a Sincere Soul, while God is afflicting him he loves him, and with *Job*, blesses God when he suffers the *Sabeans* and *Caldeans* to take his Substance, as well as when he gave it to him; he is not like some, who will tell you, they are so afflicted they cannot Pray, nor hear the Word of God, nor fit for any Duty; the best Saint under some violent Temptation may be so for a little time, but this Frame seldom holds long with a True Believer, but rather under Afflictions prays better then Ever, with more Sensibleness, Humility, Brokenness, Affection then ever; and loves the Lord when taking, when stripping, and cleaves closer and closer to God, as some Trees take the faster Root by the shaking of the Wind; such a Soul is Resolved to take Christs Counsel, to hold fast what they have, and will not lose their Crown, the word *στέφανος*, which here is Rendred Crown, and

Luke 22. 29.

Psal. 119. 46.

Exod. 32. 26.

Cant. p. 7.

Mat. 19. 27.

Job. 1. 21.

Isaiah 26. 16.

and some other places, as *Tim.* 4. and *Jam.* 12. is not the same word in the Greek which the word Crown is sometimes translated from, as in *Rev.* 12. 3. chap. 19. 12. the word is there *στέφανος* translated Crown, and signifieth properly some wreathed beautifying Attire about the head, which as some write, was worn by Ancient Kings instead of the Crown, conceiving the Crown only belonged to their Gods, but *στέφανος* Crown here, doth signify a Reward, a word borrowed from those times wherein a Crown was given some as a Token of Victory, Conquest, Valour and Strength; so the Crown here is the Reward God will give to all Overcomers, and to none else; for albeit many Run, but one Receiveth the Crown; so Run that you may obtain; Overcome and Obtain Fight, the good Fight of Faith, so lay hold on Eternal Life; for it is he that Overcometh shall eat of the Tree in the midst of the Paradise of God, he shall not be hurt of the Second Death, he shall have the hidden Manna, the white Stone, and a NewName, which is known to none but the Receivers; he that overcometh and keepeth Christs Works unto the end, shall have power over the Nations, and rule them with a Rod of Iron, and the same shall be clothed in white Rayment, his name shall not be blotted out of the Book of Life, but made a Pillar in the Temple of God, and he shall go out no more; finally, he shall sit with Christ on his Throne, as he overcame and sat down with the Father on his Throne; this Crown is no ordinary Crown, it's a Crown not of Gold, but Glory, not Fading but Eternal, called a Crown of Righteousness in respect of Christs purchasing it of the Father for his, and also in respect of Gods Promise to them, not that boast in the putting on the Armour, but those that put it off with a conquest which we shall never have, except we hold fast what we have; the im-

1 Cor. 9. 24.

2 Tim. 4. 7.

1 Tim. 6. 19.

Rev. chap. 2.
and chap. 3.

1 Pet. 1. 4.

2 Tim. 4. 8.

1 Kings 20. 11.

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part of which Exhortation is, that this Church had made choice of good Objects, or good Principles, or both; had they chosen the contrary, espous'd the contrary, Christ would have said, Cast away from you all your Abominations: come out from among them, and be ye Separate; Partake not of her Sins, least ye partake of her Plagues also.

But, they had made choice of the best Objects; thou hast chosen me, *Philadelphia*; I know thou hast; hold me fast, and let me not go. Art United by Faith to me? hast sweet Communion with my Father and Spirit? hold fast, these are the best Objects, leave not your first Love, let thy Heart be fixed trusting in me, Cleaving closer and closer, with full Purpose of Heart unto me, for I am the same as ever in my Wisdom to contrive for you, in my Power to help you; I am God Alfsufficient, I am the same in my Pity and Compassion as ever, I know your Frame, and remember you are but Dust; the same in Faithfulness, I will not lay more on you then I will enable you to bear; if you have but little strength, you shall have but little trouble; if I call you to great things and tryals, I will give unto you suitable Supports: I will not be more unreasonable then a Natural Father, who hath so much Pity as not to lay great weights upon a weakly Child, therefore hold fast; I will cause them which love me to inherit Substance; all other Enjoyments without this Substance, the Unsearchable Riches of Christ, are but Shadows, and wilt thou set thine heart upon that which is not? It is the Christ-finding Soul which is the Life-finding Soul; hold Christ, and thou holdest all good in him. *Esau* said to *Jacob* he had enough, but *Jacob* said to *Esau*, he had all, for *Esau's* word is *רַב* *multum* much, from *רַבב* he was much, or he was multiplied: but *Jacobs* word is, *כָּל*

Psal. 108. 1.

Rev. 2. 4.

Acts 11. 23.

Gen. 17. 1.

1 Cor. 10. 13

2 Cor. 12. 9.

Prov. 8. 18,
19, 20. 21.

Gen. 33. 9.

- Omnia*, all, which is Translated *enough*, Gen. 33. 11, 24. I have all, saith *Jacob*, I have the whole, I have that which is perfect, he had all in God; so that it is said, Christ is all, and in all; he is all, because all good is Comprehended in him, he is all in all; all in the Fulness of all, for if we have all Earthly Injoyments, and have not him, we have nothing comparatively, nothing with a Blessing, for the Curse of the Lord is in the House of the Wicked. For one to say, I have these Goods, these Houses, these Ships, this Gold and Silver, these Dainties, this rich Attire, this Earthly Honour: But, I cannot say, I have Christ, Grace, Holiness, this may damp all; for Riches deliver not from Death nor Wrath; for to have our Portion in this Life, is a poor Portion: but a Holy Soul can say, Thou art my Portion, O Lord, and though I have but little Earthly Good, having Christ, I have all Equivalently and comprehensively; I have all, saith *Jacob*, that was more then *Esau* could say, for *Jacob* had God: if we have but poor clothing, a poor house, poor Furniture, poor Fare, poor Friends; yet if we can say this I have, and Christ, Grace, and Content with this condition, Peace in my conscience; I lye down upon my Bed in sweet Peace, and communion with God, and so I rise, this sweetens all, for all is yours, who are Christs, whether *Paul*, or *Apollos*, or *Cephas*; all Gods Ministers are Gited and Grac'd for your sake, to serve your Souls, the World is yours, all the good things in it you have the most right to it, and so much you shall have as is blessedly needful for you. Yea, Life and Death is yours; *If you live, it is to God; or dye it is to God*; you shall be happy living, and happy dying. *When the Wicked shall be driven away in his Wickedness, then the Righteous shall have Hope in his Death. If such a one Live, it is to Christ, for the Glory of Christ; and if*
- Col. 3. 11.
- Prov. 3. 33.
- Prov. 11. 4.
- 1 Cor. 3. 21, 22, 23.
- Rom. 14. 7.
- Philip. 1. 21.
- Prov. 14. 32.
- he

*be dye, it is for his Gain, the Believers Gain; things present and things to come, all is yours, For Godliness hath the Promise of the Life that now is, and that which is to come, all things in this Life, all Losses and crosses shall work for their Good in this Life, in Order to a fitting them for Life Eternal; hold fast this Christ, which hath so much good joyn'd with him, hold him fast with the Spouse, and as Jacob held fast the Angel, and would not let him go until he blest him, so part not thou with this blessed Object, until he blest thee with the Blessings of Heaven, and the Everlasting Hills; part with all before ye part with him, count all but as dung and Dogs Meat, as the Word *σύνβαλον* in *Phil.* 3. 8. imports; the Mariner in a Storm will cast all over-board to lighten his Ship and save his Life; Oh this World will sink you in an Hour of Temptation, if it lyeth too near your Hearts; cast away all, shake off all, rather then lose a Christ, and an immortal Soul, which once lost is irrecoverable. And as this Word *hold fast*, imports the Churches choice of the best of Objects, so of the best of Principles, and pure Spiritual Worship of the Gospel, and that she had abandoned all the Inventions and Traditions of men, which are by some accounted not only things of Indifferency, but necessary in the Worship of God, demonstrated by those coercive Proceedings against all such as cannot comply with such Innovations and Ceremonies. *Hold fast what thou hast*; Art united to the one Body of Christ, the Church, Visible Believers, *With whom thou hast one Spirit, one true Hope, one Lord, one Faith, one true Baptism?* As you have Received Christ Jesus the Lord, so walk in him, Rooted and built up in him, and Stablished in the Faith; as ye have been taught, abounding therein with Thanksgiving; Let us hold fast the Publick Profession of our*

1 Tim. 4. 8
 Rom. 8. 2. 8
 Cant. 3. 4.
 Gen. 32. 26.
 Chap. 49. 26.
 Mat. 16. 26.
 Mat. 15. 9.
 Eph. 4. 1, 2, 3, 4, 5, 6.
 Colof. 2. 6.
 Heb. 10. 23.

May. 43. 2.

John. 7. 50.

Mat. 26. 69. to
75.

Luke. 22. 71.

Jer. 15. 19.

James 1. 17.

Gal. 5. 7.

Faith without wavering: (For he is Faithful who hath Promised,) when we go through the Fire or Water he will be with us; Let us not be like Nicodemus, to own Christ only in the dark; which is not a sign of that noble Heroic Spirit he hath given to some of his Followers: Neither be like Peter, to deny Christ Publickly in the Pallace, nor in the Porch; nor as some, in the Court; where will your Testimony for Christ be then? You may not presume upon Peters Repentance and Acceptation with Christ afterward. Christ may not give thee such a Heart-breaking look as he gave Peter; God may leave thee in despair, as he did Spira, living and dying.

Oh! Hold fast what you have; for either, you had good Reason for your Separation at first, or none; if none, But only pin'd your Faith upon other Mens Sleeves; then you discover a zeale without knowledge, and Affection without Judgment; and much Folly in making a Separation without good Scripture ground: But if you had good Reason for Separation, and it was done from a well-informed Judgment, then that Reason is good still, and so Remaines a duty Zealously to maintain what you have Espous'd, and *let them Return unto you, and not you Return unto them*; Who compel none of the best of Men to the best of Ordinances, and Curse and Excommunicate some of the most serious and best of Men; not for Sin, but for *Nonconforming* to that, which if they should do it against the light of Conscience, might Render them fit for Gods Excommunicating them out of Heaven. Moreover to have Counsel to hold fast, implies a danger of losing the Crown, either Totally, or the Comfort of a True and lively Hope of it by a Faithful Perseverance, the least is too bad. What King would not tugg hard to preserve an Earthly Crown? how much more should we *indavour to preserve an Eternal one, by a Constant obeying the Truth,*

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Truth, and striving to Enter in at the straight Gate? For it is the will of your Father to lead you to a City of Habitation, through the Wilderness in a Solitary way; as of Old, Psal. 107. 4. and 7. He led them through the Wilderness in a solitary way: Yet verse the 7th saith, It was a Right way: though the way to Heaven be a straight, narrow and difficult way; yet it is the Right way. But by Reason of the difficulty of the way, many thousands of Old fell in the Wilderness through unbelief; Let us take heed, lest a Promise being left us of Entering into his Rest; any of us should seem to come short in a departing from God, through an Evil Heart of unbelief. You have many Enemies seeking the Ruine of your Souls; For we War not only against Flesh and Blood and in-dwelling Sin and Corruption, which are some of the worst of Enemies, but against Principalities and Powers, and Spiritual wickedness, or wicked Spirits; but if we would Triumph over them, as Christ our Head did, then let us put on the whole Armour of God, by which we shall be more then Conquerors; and so shall quit our selves like Men; and when the adversaries have done all, we shall stand, if we take unto our selves the Shield of Faith, and so bring God and his Attributes near to help us. By Faith in the Blood of the Lamb, the Saints of old over-came their Opposers. This Shield, with the Helmet of Salvation, which is a well grounded Hope, such as purifieth the Heart, with the Sword of the Spirit, which is the Word of God, dwelling Richly in us, that we may be fitted with futable Promises, and Precepts to Oppose and over come every Suggestion or Temptation; these with the feet shod with the Preparation of the Gospel of Peace, will carry us through thick and thin; what cannot that Soul go through, which hath Gospel Peace in his Soul? He whose Peace is made with God, if he Justifies, who can Condemn? if God be for us,

Heb. 3. 17.

Chap. 4. 10.

Heb. 3. 12.

Eph. 6. from 10. 19.

1 Cor. 16. 13.

Rev. 12. 19.

1 Thess. 5. 8.

1 John. 3. 3.

Rom. 8. 32. 33.

Job. 34. 29. *who can be against us? If he speaks Peace, who can make Trouble? Add unto those Prayer, Praying with all Prayer and Supplication in the Spirit; lifting up Holy hands without Wrath and Doubting: then shall we over-come as Israel did, when Moses lift up his hands, they prevailed against Amalek; It is the Praying Soul is the Conquering Soul; the Poor Man Cried, and the Lord delivered him out of all his Troubles; when thou art ready to sink under Troubles, keep Praying, and say, Lord wilt thou leave a Poor broken Reed? If thou dost forsake me, I am resolved I will not leave thee! If I Perish and sink under Temptations, it shall be Praying and Trusting in thee! It was never known that any which went to God in the fence of his own Poverty, Impotency, Holy relying on his Word of Promise; that ever was forsaken of him; therefore thou mayest Plead with God. Thou didst never Read that a Praying Soul, a depending Soul, was ever left Desolate. Lord shall I be the first forsaken in the way of Duty? Lord I know thou wilt not forsake me; for thou never saidst unto the seed of Jacob, Seek ye my Face in Vain; But when the Poor and needy seek Water, and there is none, and their Tongue faileth for Thirst, the Lord will hear them, I the God of Jacob will not forsake them.*

I will open Rivers in high places, and Fountains in the midst of the Valleys: I will make the Wilderness a Pook of Water, and the Dry-Land, Springs of Water.

Chap. 44. 3. *I will pour Water upon him that is Thirsty, and floods upon the dry Ground: I will pour my Spirit upon thy seed, and my Blessing upon thine off-Spring.*

These are the Advantages of, and Promises made to a Praying Soul; Joyn to all these the breast-plate of Righteousness, the Righteousness of Christ imputed, and Righteousness inherent, wrought by the Holy Spirit;

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rit; for he that doth Righteousness, is Righteous, as
 God is Righteous, in kind, in Quality, though not
 degree; let all these be bound together with the Girdle
 of Truth and Sincerity; and thou wilt be able to tread
 thine Enemies under thy Feet; If this Armour be but
 Wisely and Courageously used; for Holy Courage is
 a blessed qualification, in a Day of Trouble. Be not
 like the faint Hearted Spies of Old, who Confest the
 Land was an Exceeding good Land; But discouraged
 the People from going forward, by telling them Canaans
 Walls was as high as Heaven, and the Men of Anak are
 there, mighty Men, Giants, Men of great Stature, and
 we are Grasshoppers to them; and thus they brought
 up an Evil Report upon the good Land; not, but that
 it was Truth what they said, in a good degree: But
 that time was not a fit time to speak at this Rate, nor
 were they fitted for such a sad Report; for the whole
 Congregation was discouraged, and they fell a weep-
 ing, and Murmured against Moses and Aaron, and
 sought to Stone them.

1 John 3. 7.

Numb. 15. 26.
to 33.Chap. 14. 2. 3.
4. 5.

Chap. 14. 26.

Unbelief over-came them, they wish'd they had
 Died in the Wilderness, and resolved to make a Cap-
 tain and Return to Egypt: Now Joshua who with Caleb
 Resolved to follow God fully, came forth and stilled
 the People, and encouraged the People, and saith
 unto them, The Land is an exceeding good Land, let
 us go up and possess it, for we are well able to over-
 come it; the People they are Bread for us, their de-
 fence is departed from them; and the Lord is with us;
 fear them not. O! what a Blessed Courageous Lea-
 der was here, had he been like the Congregation of
 Israel and the Spies, what sad work would here have
 been.

Hold fast what thou hast; be of good Courage, and
 God will Strengthen your Hearts more and more, all
 ye.

Psal. 31. 24.

- ye which hope in the Lord : What is your Resolution, Soul ? Put the Question to your Souls, *Will you in Gods Strength with full Purpose of Heart cleave unto the Lord, and not halt between two Opinions, as if it were difficult to Determine whether to be for GOD or Baal ? To Depart from God in a Trying Day, Reflects upon his Being and Attributes; What Iniquity, said God to his People of old, have your Fathers found in me, that they are gone far from me? Am I not the same as ever? Are not my Promises the same? Have I fail'd in any one thing? Testify against me; is not Heaven and Happiness the same as ever? Why do you leave the Fountain of Living Water, and hew out to your Selves Cisterns, broken Cisterns, which will hold no Water?* Our Lord seems to speak Mournfully in the Sixth of *John*, after many of his Disciples had gone back, *Will you also go away, and walk no more with me, as the Rest have done,* Simon Peter answered and said, *Lord whether shall we go? Thou hast the Words of Eternal Life; we are Lord for a Crown, we are for Eternal Life, and we know there is no Life but in the Son. So Luther answered, when he had great Offers made him to Return to the Church of Rome, Can you give me Christ,* said he, and Eternal Life? As it was their great care not to lose the Crown, so it shou'd be ours, which if thou wouldest keep, take this Advice, beg of God for a well-informed Judgment, a good Understanding, a Spiritual enlightened mind, that thou mayest be found in Gods Statutes; Cry with Holy *David*, *Lord open mine Eyes, that I may behold wondrous things out of thy Law.*
- Whence is it, some call good Evil, and Evil good, Darkness Light, and Light Darkness? But from Darkness in the Understanding; as the *Jews* Persecution and Crucifixion of *Christ*, was imputed to their Ignorance of him, so the forsaking a good way in Troublesom
- Acts. 11. 23.
1 King. 18. 21.
Jer. 25. 13.
Josh. 23. 14.
John 6. 60. to 69.
1 John 4. 9.
Psal. 119. 18.
Isal. 5. 20. 21.
1 Cor. 2. 8.

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blesom times, argues great Ignorance in the Understanding, or else they would never prefer Temporal before Spiritual things, and present Pleasure before future Glory; there must be Divine Light in the Understanding, before there can be True Obedience, and True Grace in the Will; for he that doth not know God as Revealed, can never well-groundedly love him, nor Obey him.

James. 5. 17.

This is Eternal Life, to know thee the only true God, and Jesus Christ whom thou hast sent. So 2 Tim. 1. 9. *Who hath Saved us; Salvation is begun; Eternal Life is begun in all that have a sound knowledg of God; What is that True Peace in Believers; but the beginnings of that Peace we shall enjoy for ever more perfectly? So what is that True Spiritual Joy a Believer hath in Christ, but the beginnings of what shall hereafter be completed? So a Believers Spiritual Life, and Light, and Love, are but the Real beginnings and foretastes of what he shall perfectly and Eternally feel; so what is that Holiness and Image of God in the Saints? now by the Holy Spirit wrought in him, but a beginning of that Glory which hereafter shall be completed? Those Spiritual Sights and tastes that the Lord is Gracious, carryeth on the Soul, cheerefully in his Duty in Troublous times, and hence the Soul longs more and more after Christ, and with Holy David his Soul follows hard after him, knowing him to be the chiefest of ten thousands.*

John 17. 3.

2 Cor. 3. 18.

1 Pet. 2. 3.

Psal. 42. 1.

Pc. 63. 1. to 8.

Cant. 5. 10.

Oh! when a Soul cometh to know the Love of Christ, which passeth knowledge, the knowledge of a Carnal Heart, or a Believer in the perfection of it in this Life: But a little Sight of this Love, this Grace, Pardoning Grace, Justifying, Sanctifying Grace, Adopting Grace, causeth a Soul to cry out with David, O Bless the Lord, O my Soul: and all within me, bless his Holy Name.

Psal. 103. 1.

Pfal. 4. 6.

Pfal. 27. 4.

Heb. 11. 24.
25. 26. 27.

Chap. 11. 1.

2. Cor. 5. 7.

Pfal. 48. 3, 11,
12, 13, 14.

1 Kings 6. 17.

Hsaiah 33. 16.

Acts 7. 55.

Name; Who pardoneth all my iniquities: and healeth all my diseases. This is the Soul which cryeth more and more, Lord lift thou up the light of thy Countenance, let me see more of thy Beauty and Glory; this is the *one thing I desire*, as I have seen thee in the *Sanctuary*, such a sight as this will help us indure the Wrath of great Men; as *Moses* did, when by *Faith* he saw *him which is invisible*, and from hence accounted the *Reproach of Christ greater Riches than the Treasures of Egypt*, and chose rather to *Suffer affliction with the People of God*, then to enjoy the *Pleasures of Sin for a Season*: For his Faith was the substance of things Hoped for, and the Evidence and Demonstration to him of *Eternal things*, not seen with an Eye of sense, but Faith; for their walk, *Moses and Holy Pauls*, was by *Faith not by Sight*; and the *Sights* those have by *Faith* are affecting and Soul-strengthening, they see the *Towers and Bul-works about Mount Zion* are innumerable: and that *God is known in her Pallaces for a Refuge*: These see *Horses of fire*, and *Chariots of fire* round about *Gods Interest*; a *Sight of which Fortifications* about the Church, hath made the *Kings of the Earth* to tremble when thy have passed by together: *Zion dwells in the Munition of Rocks*, all *Gods Attributes* incompass her about, and this *God is our God for ever, and ever*, and will be our guide to *Death*, (*saith the Church*) upon this *Sight of Faith*, by which also they see the *Land* that is very far of; Faith brings *Blessedness near*, *Glory near*, *Christ in his intercession near*, as *Stephen saw him at the right hand of God*; from hence the *worthys of Old* despised a *sinful deliverance*, and chose rather to be *tortured*, having an *Eye to a better Resurrection* than the *World* should have, or their *Enemies* could give; could we have *deliverance in Gods way*, we ought to account it a *Mercy*: But if we cannot have it without *wronging*, stretching, wound-

wounding our Conscience ; we with those Champions of Old , should rather chuse the fire and Torments. *Heb. 11. 55. And others were tortured ; τυμνωλιζομαι* it signifieth , a special kind of torturing , and hath its Denomination from a Word , which usually signifieth a Drum.

Dan. 3. 17. 28.

Hence some have Parralel'd this torture , with that among the Romans , the Persons tortured , were rack- ed, distended, and their Limbs stretched in manner of a Drum-Head, when brac'd and stretch'd: but it signifieth also a Drum-stick, and so they might also be beaten , and have their strokes Multiplied upon their Poor Bodies , as the strokes are multiplied upon the Head of a Drum ; as Paul the Holy Apostle , he had stripes above measure ; of the Jews he received five times forty stripes but one, which was two hundred lack but five ; thrice he was beaten with Rods ; this was a Practice among the Jews , on those they held Malefactors , as you may see in *Deut. 25. 3.* By Faith those worthys were carried through all these Sufferings, they knew the Suffering of this present time , was not worthy to be compared to the Glory which shall be revealed in us.

2 Cor. 12. 23. 24. 25.

Rom. 8. 18.

And that if we Suffer with him , we shall be Glorified together, and if we deny him , he will also deny us ; it is the Ignorant Soul which understands not the things of the Spirit , nor knows them , because Spiritually discerned ; it is this Man will comply with his and Gods Enemies on any termes , to preserve that wherein he placeth his greatest Happiness ; all Men vallue and esteem things according to their Judgment of them , one Man placeth his Happiness in one Object , another in a different Object , and makes that their Chief Supleam good and Happiness , which their Judgments and Apprehensions esteems such.

1 Tim. 2. 12.

1 Cor. 2. 14.

Luke 12. 26.